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COMMUNICATIONS.

Which Dead he raised simultaneously?

BY F. F. R.

NO. 11.

In the presentation of the teaching of our Lord, and the addition of that of his inspired apostles—for their words are to be accepted as equally authoritative—it is intended to show that the coming of Christ and the general judgment are associated as to time, that the righteous dead will be raised at the last day, and that the resurrection of the righteous and the wicked will be at the same time—the coming of Christ.

The righteous dead will be raised at the coming of Christ. But his appearance is immediately connected with the general judgment. In order to this there must be a universal resurrection at that time. As to the first proposition, there is general and substantial agreement. At the second, visible, personal coming of our Lord to this world, the faithful dead will be raised. Paul tells us that their resurrection will precede, not the resurrection of the wicked dead, but the transformation of the righteous living. "For the Lord himself shall descend from heaven with a shout, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with him in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. Now the Scriptures closely connect the coming of Christ and the general judgment. In his graphic description of the final judgment, Matthew writes: "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, and the goats on the left." Then follows the divine benediction and malediction with an illustrative justification of the proceeding, which closes with the solemn and momentous announcement, "these shall go away into everlasting punishment; but the righteous into life eternal."—25:31-46. It is evident from the connection that this judgment is of individuals. The judgment, which shall be as unexpected to the unbelieving and thoughtless as the approach of a midnight robber, and as startling as the pangs of child-birth, Paul connects with the coming of Christ. "The day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them

THE BAPTIST RECORD

M. T. MARTIN,
Publisher and Proprietor.

Integrity, and Fidelity to the Cause of Christ.

VOL. 4.

JACKSON, MISS., THURSDAY, JUNE 3, 1880.

NO. 17.

And they shall not escape. But ye, brethren are not in darkness, that that day should overtake you as a thief. 1 Thess. 5:4. The exiled apostle, in the sublime Revelations made to him on Patmos, had a lively realization of Christ coming to judgment, and the dismay of the impatient. "Behold, he cometh with clouds and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wait because of him."—Rev. 1:7. "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, and they were judged of the things which were written in the books, according to their works."—Rev. 20:12. If there is to be a general judgment, and that at the coming of Christ, there must also be a universal resurrection at the same time. I (I have not inserted a Tim. 4:1, the usual translation of which furnishes positive evidence, because the best authority decides in favor of the reading: "I adjure thee before God and Christ Jesus, who shall judge the living and the dead, and by his appearing.")

the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe in that day."—1 Thess. 1:7. 10. The Revelation of the Lord Jesus is certainly His personal, visible coming at the last day. The purposes of it are two—to award punishment to the ungodly, and to be glorified and admired in believers. Is it not plain that this terrible retribution shall fall upon the ungodly at the same time that the righteous are recompensed with rest, and Christ is glorified and admired in them—"in the day," the day for which all others were made and from which they derive their significance?

Beaver Dam Letter.

Early training—more further in to the backwoods. The Methodist—a contradictory—looked down by a speech from a Methodist preacher.

The writer of these letters never enjoyed the advantages of early training but has read much, and observed a good deal in passing through the world. If the result of these observations and his own experience can be of any benefit to the readers of the Record he will feel amply repaid for writing. The editor I regard as a good man with good common sense and since he has seen fit to publish my former letters I am encouraged to think he sees some point in them, so I will continue till he quits publishing them. Let me say, though, that something happened to one of my letters. It was never published, and I know the readers were a little bewildered when they came to the missing link. May be it didn't reach the office, or so, I am sorry; maybe it went into the waste-basket, if that is so, I am not mad a bit, for what use have we for editors if they are not to be the judges of what is fit to go into the paper? A nice paper would have if all the stuff sent should appear in print. Let this serve as an introduction to another batch of letters.

All the education I ever got was at the school of young Hastings, near Beaver Creek church. My father was a poor man and I had to put to work before my schooling was completed. But the two years spent at school gave me a taste for reading, and though I have forgotten all I ever learned at school, yet I have collected together a good number of books which I have read to great profit. The few years I spent in the Sabbath-school at Beaver Creek were of incalculable benefit to me. When quite young, through the influence of the Sabbath-school teaching, the piety and zeal of father Jones, my father and young Hastings, I was brought to a knowledge of the truth.

BEAVER DAM.

The Significance of the Ordinances—The Quickening of the Physically and Spiritually Dead.

This idea, we caught from Bro. M. White at B. "The church ordinances are types of the gospel." We are aware that there are many dogmas put before the world in relation to the ordinances of the church, which are, two, baptism, and the Lord's supper, and we propose a brief discussion of the matter. The baptism of the gospel as being the suffering, death, burial and resurrection of our Lord Jesus. This is the whole gospel; now we will go to the ordinances for the types of the gospel. In the Lord's supper we see wine, which is a type of His suffering—the blood that He poured out at Gethsemane and Golgotha. Also, in the Lord's supper we use bread (as our Lord directed), which is a type of His flesh—His broken body. Now, we have in the ordinance of the Lord's supper an undeniable type or symbol of His sufferings and death. Then we will naturally turn to the other ordinance, baptism, for the other types of his burial and resurrection. The convert is buried beneath the waves (immersed) which is a true, and the only type of our Savior's burial. He is raised up out of the water; a true and scriptural type of our Lord's resurrection. Therefore, we are buried with Him by baptism, and raised up with Him as He was raised up, so we also should walk in newness of life." Rom. 6:4.

This is the scriptural idea of the gospel and the ordinances belonging thereto. In a soul-stirring missionary sermon, W. remarked that, "the disciples rolled away the stone, and Jesus raised dead Lazarus to life."

Lazarus was dead. No man living, whether he be called priest, bishop, pope, could have called him from his resting place in the dark stony sepulchre; neither did Lazarus hear the voice of Jesus, until his disciples had rolled away the stone. All unregenerate people, according to God's word, are dead—dead in sin; and when the priest can forgive sins, he is deceiving himself. Jesus is a Savior, and a Savior only to the regenerate.

There is one other given under heaven among men, whereby we must be saved. On the stone of ignorance and unbelief must be rolled away, before the people can hear Jesus say, "Come to me." Some people talk like they do, and say, "I don't know the Lord, it is written that he call on the Lord shall be saved." Now, I would show the nonsense of such talk; but I know that people who talk thus, don't read the Razon. But if you, dear reader, should be one of those who talk at random, listen to what the great missionary Paul says: "How shall they call on him, in whom they have not believed? How shall they believe in him of whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent?" Do you ask, who must send and pay the preacher? I ask you, who rolled away the stone at Lazarus' grave? You answer, the disciples of Jesus; yes, well, go and do likewise. Let every disciple of Jesus to-day, both preacher and laymen, unite in sending out strong men, who are able to break the great stone of ignorance and unbelief into oblivion, that the dead sinners in our own dear State, and those across the great seas, may hear the voice of Jesus saying, "Come to me."

My dear brethren, time was, when I was "by nature the child of wrath," a child of iniquity. Our fathers stretched forth the helping hand—rolled away the stone. We heard the voice of Jesus—we came forth. But! some of us are yet bound within the grave clothes. In the name of Jesus let us be loosed—let us go—let us work;—the night cometh when no man can work.

WATCHMAN.

COLUMBIA, MISS.

Baptist Sunday-School Work in 1785.

The Baptists were among the earliest in England to put their hands to the Sunday-school work. The Sunday-school Society was established in London, in 1785, five years after the opening of the school of Robert Raikes at Gloucester. It originated through the efforts of Mr. William Fox, a deacon of the Baptist Church, of which the well-known Abraham Booth was pastor.

It seems from the statements of Ivimey, that Mr. Fox had been for some years revolving in his mind the condition of the poor and meditating on the possibility of promoting their general education. As Lord of the Manor of Clapton, he had founded a free day school for the children of the poor.

Before this report was prepared, Mr. Fox had his attention drawn to the work which Robert Raikes had inaugurated at Gloucester. It will be remembered that Mr. Raikes had used the periodical which he was publishing, for the advocacy of his new enterprise, and the extension of the Sunday-school work. At its very first inauguration, the periodical press lent itself, and was made effective for the promotion of this good work. The lapse of nearly a hundred years finds this agency still working, though with vastly increased energy and efficiency, for the promotion of Sunday-schools and other evangelical enterprises.

Mr. Fox was prepared at once to comprehend the feasibility and importance of the movement commenced by Robert Raikes. He prepared his report, embodying substantially the plan in operation at Gloucester, and presented it to the consideration of his brethren, with whom it found ready acceptance; and, on the fifth of September, the Sunday-school Society was formed at a meeting held at Paul's Head Tavern. The new organization started with a number of liberal contributors. It was not strictly a Baptist Society, though it originated in the thinking of a deacon of a Baptist church. The committee was composed of lay members of the Church of England, and of Dissenters. The principle on which they acted was, "That the Bible should be the only school-book given by the society, excluding all catechisms." One fact will explain the reason of this. At one of the earlier meetings, Mr. Fox was asked whether the proposed organization was to be confined exclusively to Baptists. He gave a prompt and emphatic reply: "I shall not be contented sir," he said, "until every person in the world is able to read the Bible, and therefore we must call upon all the world to help us."

It was a very comprehensive work which was thus early contemplated; starting with the pressing necessities of the young immediately around him, Mr. Fox hoped that the good work would be carried steadily forward until every man, and woman, and child, under the whole heaven should be able to read for himself the precious truths in the blessed Book of God. In order to the full accomplishment of this purpose, another organization was needed, and another Baptist of large heart and wide views was to step forth as leader in its formation. When Joseph Hughes, the Baptist Secretary of the "Religious Tract Society," heard of a meeting of the Committee of the need of Bibles in Wales, his heart was stirred; his quick, vigorous mind grasped the subject at once; he said: "Why not a Bible Society for the Kingdom of Wales?"

The result was the formation of "The British and Foreign Bible Society," an important agency for enabling every one who can read the Bible to secure a Bible to read. Nor let it be forgotten, that it was still another Baptist—William Carey—a contemporary of William Fox and Joseph Hughes—who was to lead the way in the preparation of those translations which the Bible Society would need in the prosecution of its noble work. The names of these three Baptists, William Fox, Joseph Hughes, and William Carey, should never be forgotten, and Baptists everywhere should see to it that the works which they began so well, shall never slacken until their great objects are fully secured.

We have never seen any attempt to trace the influence which the aid of Bible Societies in different lands has exerted on the promotion of Sunday-schools; nor of the influence which Sunday-schools in their turn have had on the enlargement of the Bible work. It is easy to see that they have been mutual helpers; but it is not so easy to determine which has been most indebted to the other.

Yet it is not specially important to decide such a difficult question. One fact remains, that in both Sunday-school and Bible work the Baptists have borne an honorable part. We recall this fact with special thankfulness; but they can do still more for both these great christian works, and we rarely better than in the Sunday-school and Bible work of the future.

They will show a more ardent zeal and a larger liberality, and will reap, through the blessing of God, a yet richer harvest.—National Baptist.

A Little Letter about Little Things.

A RIDE WITH A MAN OF THE WORLD.

"Bob" was at the gate biting his bit and beating the morning air with his proud head, as I took the reins and my friend, the umbrella, for a twelve miles' drive. As a merchant, only a few days before, had told me that my companion's conversation was worth two dollars an hour, I resolved that morning to make six dollars.

"Bro. Gamaliel," I inquired, inverting the answer to be general, "what do you, from your standpoint, consider young ministers' greatest blunder?" "Well, to be plain," said he, with an intention, no doubt, of a present application, "I believe their greatest blunder is made in depending too much upon books. They have to learn, and this they rarely ever do until half of their ministerial life is

gone that the great book of God, written on Nature and Humanity, contains truths as immortal as those in the Bible. In fact, it seems to me they should consider their books as commentaries, and remember that, like commentaries on the Bible, the more they study them and the more they teach, the more definite and available knowledge they gain. It is very surprising how ignorant most young preachers are, out of their books. They are more in sympathy with the dead than they are with the living. They are with the dead, except through ink, and thus things often appear to them not as they are. At best, what is gotten from books is only second-hand knowledge, which, like second-hand carpets, is not bright to look upon and has not long to tarry. Life is made from experience, facts and feelings. The blunder, then, is that he cannot open his eyes except to look upon printer's ink, which, like his devil, is not always reliable.

"If you study," he continued, "the lives of successful ministers, you can see that their success was largely due to the fact that they had four eyes—two for studying books, and two for studying men and things. Spurgeon and Talmage have a hundred illustrations for soldiers, sailors, merchants and farmers.

"The young minister does not seem to know that he passes by books of history, philosophy, science and poetry, every day—the science and poetry of rocks, poetry of flowers, birds and winds, and the philosophy of tears and smiles. He must listen to the farmer's lecture on agriculture, take a lesson on architecture from the carpenter, let the sailor tell him about the nautical sciences, the soldier about military life, the merchant about commerce, the physician, medicine, the lawyer, law, the preacher, theology. Each one is a book in his department, with this advantage, you can ask questions. He must be willing to learn, and not anxious to teach each one the art of his profession 'there perfectly,' as many are wont to do.

"The first duty of every pastor is to know his flock. He will then be able to preach to them more effectively, and to sympathize with them more sincerely, thus so firmly rooting himself in the hearts and affections of his people, he will not enrage the church with a short pastorate.

"Well, here are the children already enjoying the picnic, and so we will get out and under that wide-spreading elm." Edgemoor.

Dear Mr. Gamaliel—I have seen some copies of your paper, and believe that it is of religious turn of mind, indeed nearly all the articles I have read in it are on religious subjects. Now, there are some things that I do not clearly understand, and wish you to explain, if you please.

In the village where I live there are several churches and three or four resident pastors, and I think a goodly number of members. Frequently these members attend church at the 11 o'clock service. But they do not come (only a few) to the night services. Now why? This bothers me. If the pastor preaches, ought they not to go and hear? I heard one of the members say that he could not leave his family at night, to attend church, but I notice that by some means or other he always manages to be at the meetings (on Monday night) of the Knights of Honor. Another one was in delicate health and the night air was injurious to his health, but sir, we had a brass band in the village, and it did not seem to injure his health to attend all the meetings there and blow and blow. Now you see, I don't understand this.

In the churches here weekly prayer-meetings are kept up, and I occasionally peep in to see what is going on, and I tell you, sir, if numbers are to be looked at, they are very weekly. It is whispered that some do not go because they are afraid they will be called upon to pray. If I were a church member it seems to me that I would not be a dumb member, and if the preacher asked me to pray, I would do so, and do the very best I could. In these weekly meetings, for prayer there is the merest skeleton of the membership present, and I wonder why. Does not the christian's God answer prayer? Do they have no interest, no heart in the matter? How then, can they expect outsiders to have any? Some of the members say the prayer-meeting is so "dull," they "don't love to go," and I keep thinking all the time, why—why? Sir, it perplexes me, and, pardon me, Mr. Record, the word hypocrite, hypocrite, keeps coming up in my mind. Times are mighty tight" (as are some of the members,

occasionally "more in N. Y. about it, though), at scarce" (but, if you will believe, I doubt whether you will), these same people never use the hard times relative to cigars; and any "little one-horse show" brings out a full house; and yet "money is mighty scarce." Sir, I'm troubled to harmonize—will you harmonize for me?

Now, sir, I stop. You see, I'm not much given to writing and can't express myself very well, not half as well as I should. I have tried to show you how it seems to me. Outside.

P. S.—May I write again?—O. Yes; whenever you get "puzzled" let us hear from you.—Ed.

Dr. Elijah Deupree.

SHARON BAPTIST CHURCH, NOXUBEE COUNTY, MISS.

Dr. Elijah Deupree was called to his "rest" above on the 8th day of April, 1880, at the age of seventy-two years. He was born in Oglethorpe county, Ga., was married at the age of twenty-four, moved to North Alabama, in 1832, and from thence to Noxubee county, Mississippi, in 1834, where he spent the remainder of his life. There were born unto him six sons and one daughter. The daughter and two sons died in childhood. His wife preceded him to her "rest" nearly three years. He was an honored citizen, a kind neighbor, an affectionate husband and father; and for forty-three years a faithful member of the Baptist Church. He was a man of great integrity and firmness of character, conscientious and just in all his dealings, and kind and gentle in his spirit. His piety and religious devotion were of the highest type; faithful and scrupulously exact in all christian duties, he was constant and liberal in his contributions to every good cause, and given to a generous hospitality. He was a model deacon; visiting the sick and the feeble members of the flock, he was always timely in his ministrations and prayer, and at the same time open-handed in the bestowal of substantial charities upon suffering humanity, wherever found. He was a most valuable assistant to his pastor in all work conducive to the prosperity of the church. He was as prompt and constant in his family worship and private devotions, as he was in his public services. His family gatherings so frequent with him, were always characterized with songs and prayers as well as social pleasures. He was a brother, dearly beloved by all of us—loved for his work's sake, loved for the precious example he has left us, and loved because he was one of the best of men.

We bless God that such a man lived among us; and we hereby record our feelings of bereavement and sympathy with his four surviving sons, and the wide circle of his relatives and friends.

CLARKE LEWIS,
A. BREVETT,
G. N. THARP,
M. V. NOFFSINGER,
Committee.

Baptist Centennial.

Baptists ought not to be behind their brethren of other denominations in celebrating the Centennial Anniversary of the founding of Sunday-schools. Who can estimate what the Sunday-school has done during the past century? But its progress in the past is as nothing compared with what it will do during the next century. It has only begun its glorious career. Baptists have a deep interest in this matter. They ought to turn this occasion to practical account. We believe they will. The American Baptist Publication Society is the proper organization to lead in this matter. We are glad to learn that the matter is before the officers of this enterprising organization. Let every Sunday-school hold a special session at which the story of Robert Raikes and the founding of the first school shall be told; let every pastor preach a commemorative sermon, showing the advantages of the schools and the necessity of extending their influence; let a special collection be taken as a thank-offering for the past, and as a means of aggressive work in the future. Let us have further suggestions on this subject.—Stuart, in The Standard.

During a revival, much more depends upon what would be called little things than is generally supposed. Mr. N. used to advise the people, at the close of his meetings, to go home as still as possible—to say nothing on the way, but to "commune with their own hearts and be still." There was philosophy as well as religion in this advice. Many I have no doubt, talk away religious impressions with their companions before they get home.

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